

1. A disencumberment[w] (*this is*) from Allah and His Messenger to whom[r] you[c] covenanted of the *mushrekeena*(*he-they who partner deities with Allah/ he-polytheists*).	بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ١
2. So let-tour you[z] in the land[w]/Earth[w] four *ash'huren*[x1] (*months*)[x] and let know you[z] verily you[b] (*are*) other than enfeeblers[2] (*of*) Allah, and that Allah (*is*) the unbelievers' disgracer.	فَسِيحُوا۟ فِى ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۙ وَأَنَّ ٱللَّهَ مُخْزِى ٱلْكَٰفِرِينَ ٢
3. And a call/proclamation from Allah and His Messenger to the mankind (*on*) Day (of) the *Hajje* (*Pilgrimage*) the Biggest, that Allah (*is*) disclaimant/absolver[3] (*of*) (*His self*) and His Messenger (*too*) of the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*); so *en* (*if*) you[c] repented, then it[x] (*is*) *khayron* (*superior/-worthier*) for you[b]; and *en* you[c] diverted, then let know you[z] verily you[b] (*are*) other than enfeeblers (*of*) Allah; and *bashsher*[4] (*let-tell pleasant tidings you*[s] *to*) whom[r] unbelieved they[z] by a painful torment.	وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِىٓءٌ مِّنَ ٱلْمُشْرِكِينَ ۙ وَرَسُولُهُۥ ۚ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۗ وَبَشِّرِ ٱلَّذِينَ كَفَرُوا۟ بِعَذَابٍ أَلِيمٍ ٣
4. Except whom[r] you[c] covenanted of the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*), afterwards not they[z] diminished you[b] a thing and not mutually they[z] backed on/over you[b] an *ahadan*[5] (*lone/ any-one*) so let-conclude you[z] to them their covenant to their term; verily Allah loves the *muttaqeena*(*reverential guarders against Allah's displeasure*).	إِلَّا ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْـًٔا وَلَمْ يُظَٰهِرُوا۟ عَلَيْكُمْ أَحَدًا فَأَتِمُّوٓا۟ إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ٤
5. Then if sloughed[6] the *Ash'huro*[x7] (*Months*) the Sacred[8] then let-you[z] kill the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*) whence you[c] found them, and let-take them you[z] and let-besiege them you[z] and let-sit you[z] for them every an ambush[9]; then *en*(*if*) they[z] repented and *aqamo*[10] (*they*[z] *upheld the*	فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ

---

1 *ash'huro*=أشهر=plural of *paucity*, versus *sho'hooron*=شهور= plural of *multiplicity*, implying *limited/ small number*!

2 The word "معجزي" is the plural of "معجز." So not "معجزي" means you *all* are *unable to escape His punishment*.

3 The word "يرىء," "فعيل" على وزن! "فاعل" بمعنى or "مفعول به!" In this case,"بمعنى"فاعل," *masculine, singular noun*!" Thus, "disclaimant" in the sense of *disclaiming what others ascribe*! In other words, Allah and His Messenger disclaim/absolve themselves from what the *mushrekeen do* or asribe to by way of *belief/ conduct*!

4 See the *Lexicon* attached to this *Translation* for *bashashara/ youbashsharo/ mubasheron*=بشَّر \ يُبَشِّر\مُبَشِّر!

5 See the *Lexicon* attached to this *Translation* regarding "أحد!"

6 The word "انسلخ" = "sloughed" is an Arabic *tongue* expression for *ended*!

7 See footnote 2002 above regarding *ash'huren*=أشهر!

8 That is the 1st, the 7th, the 11th and the 12th months of the *Hejra* (Islamic) calendar.

9 The word "ambush" *includes* the doer(s)/the doing/the place!

10 The word "أقاموا" from أقـام= "*stood/ upheld/ sustained/ maintained*!" But *linguistically* means:
"أدام، بمعنى أبقى أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"
So, "اقاموا" means they: (1) *sustained*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أقام" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you[g] [was]/were in them, then you[g] upped for them (*the second call*

prescribed obligations of) the Prayer [w] and *aa'taw* (*they* [z] *accorded and fulfilled the obligations of*) the *Zakata*[w11] (*prescribed percentage of personal possessions*)[w] then you [z] vacate their path; verily Allah (*is*) is *Ghafoo-ron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	كُلَّ مَرْصَدٍ ۚ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾
6. And *en* (*if*) an *ahadon*[12] (*lone/any-one*) of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*), *istajara* ([*he*] *affirmably-havened*) you [g] then let-haven him [*you* [s]] so-that [*he*] hears Allah's Speech; afterwards let-achieve [*you*[s]] (*for*) him his (*place/sense of*) security; *tha'leka*(*afar-that-it*/)[x] (*is*) because verily they (*are*) people who[r] know not.	وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَـٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ ﴿٦﴾
7. How can (*there*) be for the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*) a covenant *enda* (*by Rule of*) Allah and *enda* His Messenger, except whom[r] you[z] covenanted at The Mosque The Sacred, so inasmuch-as *istaqamo* (*they*[z] *affirmably comported*) for you[b] so *ista'qemo* (*let-affirmably comport you*[z]) for them; verily Allah loves the *muttaqeena* (*reverential guarders against Allah's displeasure*).	كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ ٱللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ عَـٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ فَمَا ٱسْتَقَـٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟ لَهُمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧﴾
8. How[13] and *en* (*if*) they [z] transcend over you [b] they [z] watch/observe in you[b] neither an *éllan*[x] (*deity/covenant-/kin obligation*) [x] nor a *themmatan*[w] (*covenant/trust/or guarantee*) [w]; they[z] please you[b] by their mouths while *ta'aba*[14] (*categorically-refuse*) their hearts, and most (*of*) them (*are*) *fa'seeqoona*[15] (*rebels vis-à-vis Allah's command*).	كَيْفَ وَإِن يَظْهَرُوا۟ عَلَيْكُمْ لَا يَرْقُبُوا۟ فِيكُمْ إِلًّا وَلَا ذِمَّةً ۚ يُرْضُونَكُم بِأَفْوَٰهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَـٰسِقُونَ ﴿٨﴾
9. They[z] purchased by Allah's *Aya'te*[w] (*Qur'anic statements*) a little price; so they [z] repelled *a'n* (*off*) His path; verily they fouled what they[z] were working.	ٱشْتَرَوْا۟ بِـَٔايَـٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا۟ عَن سَبِيلِهِۦٓ ۚ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩﴾
10. Neither watch/observe they [z] in a believer an *ellan*[x] (*a deity/covenant/kin obligation*) [x], nor *themmatan*[w] (*covenant trust/guarantee*)[w] and those, they (*are*) the transgressors.	لَا يَرْقُبُونَ فِى مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً ۚ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُعْتَدُونَ ﴿١٠﴾
11. So *en* (*if*) they [z] repented and *aqamo*[16] (*they*[z] *upheld the prescribed obligations of*) the Prayer [w] and *aa'taw* (*they* [z] *fulfilled the obligations of*) the *Zakata*[w17] (*prescribed percentage of personal possessions*) [w] then (*they are*) your [n] brothers in religion; and [*We*] expound the *Aya'te*[w] (*Qur'anic statements*) for a knowing people.	فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ ۗ وَنُفَصِّلُ ٱلْـَٔايَـٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾
12. And *en* (*if*) they [z] infracted their *ayma'ne* (*oaths*), from after their covenant and they [z] discredited in you [n] religion, then let-you [z] mutually fight the unbelief's principals; verily they (*have*) no *aymana* (*oaths*) for	وَإِن نَّكَثُوٓا۟ أَيْمَـٰنَهُم مِّنۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوا۟ فِى دِينِكُمْ فَقَـٰتِلُوٓا۟ أَئِمَّةَ ٱلْكُفْرِ ۙ إِنَّهُمْ لَآ أَيْمَـٰنَ لَهُمْ لَعَلَّهُمْ

---

for) the Prayer," (S4: 102)! Note: *Prayer* and *how to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only maintain and perform* it!

[11] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

[12] See the *Lexicon* attached to this *Translation* regarding "**أحد**!"

[13] An assertive *negation* of keeping a covenant by the polytheist!

[14] The word *ta'ba=* "**تأبى**" means *categorically* (*absolutely, without exception*) refuse, i.e. *not* just simply refuse**!**

[15] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

[16] See footnote 1961 above regarding *uphold*!

[17] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

them, *la'alla* (*craving currently unavailable deed that/-perhaps*) they desist.	يَنتَهُونَ ﴿١٢﴾
13. Should not[18] you[z] mutually fight a people (*who had*) infracted they [z] their *ayma'na* (*oaths*) and they [z] purposed by exiting the Messenger; and they [z] started you [b] first [once [w]] (*time* [w]); do *takhshaw* (*reverentially-fear*) them you [z]; so Allah (*is*) righter[19] that *takhshaw* Him you[z] *en*(*if*) you[c] were believers.	أَلَا تُقَـٰتِلُونَ قَوۡمًا نَّكَثُوٓاْ أَيۡمَـٰنَهُمۡ وَهَمُّواْ بِإِخۡرَاجِ ٱلرَّسُولِ وَهُم بَدَءُوكُمۡ أَوَّلَ مَرَّةٍۚ أَتَخۡشَوۡنَهُمۡۚ فَٱللَّهُ أَحَقُّ أَن تَخۡشَوۡهُ إِن كُنتُم مُّؤۡمِنِينَ ﴿١٣﴾
14. Let-you[z] mutually fight them, torments them Allah by your[n] hands and disgraces them [*He*] and succors you[b] [*He*] over them and heals [*He*] breasts[20] (*of*) a people believers.	قَـٰتِلُوهُمۡ يُعَذِّبۡهُمُ ٱللَّهُ بِأَيۡدِيكُمۡ وَيُخۡزِهِمۡ وَيَنصُرۡكُمۡ عَلَيۡهِمۡ وَيَشۡفِ صُدُورَ قَوۡمٍ مُّؤۡمِنِينَ ﴿١٤﴾
15. And [*He*] undoes their hearts' exasperation; and Allah relents on whom[r] [*He*] wills and Allah (*is*) Omniscient *Hakeemon*[21] (*infinite hekmah*[22] *Possessor*).	وَيُذۡهِبۡ غَيۡظَ قُلُوبِهِمۡۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾
16. Or reckoned you[z] that you[z] (*would be*) left while *lamma* (*not yet*)[23] knew Allah who [r] *jahado*[24] (*they earnestly exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause*) of you [b] and neither *ittakhtho*[25] (*they took and made*) of lesser than Allah and nor His Messenger and nor the believers, *wa'leejatan* (*outsiders/non-family confidant*) and Allah (*is*) Proficient by what you[z] work.	أَمۡ حَسِبۡتُمۡ أَن تُتۡرَكُواْ وَلَمَّا يَعۡلَمِ ٱللَّهُ ٱلَّذِينَ جَـٰهَدُواْ مِنكُمۡ وَلَمۡ يَتَّخِذُواْ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلۡمُؤۡمِنِينَ وَلِيجَةًۚ وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ ﴿١٦﴾
17. Not [was] for the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*) to *ya'amoro* (*they: congregate in/build/tend/visit*) Allah's mosques; witnesses/-testifiers they[z] (*are*) on their selves[w] by the unbelief; those miscarried[w] (*were*) their works and in the Hell[w] they (*are*) immortals.	مَا كَانَ لِلۡمُشۡرِكِينَ أَن يَعۡمُرُواْ مَسَـٰجِدَ ٱللَّهِ شَـٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلۡكُفۡرِۚ أُوْلَـٰٓئِكَ حَبِطَتۡ أَعۡمَـٰلُهُمۡ وَفِي ٱلنَّارِ هُمۡ خَـٰلِدُونَ ﴿١٧﴾
18. Verily only *ya'amoro* (*they: congregate-in/build/tend/visit*) Allah's mosques who[p] [*he*] believed by Allah and The Day The Last and *aqama*[26] ([*he*] *upheld/sustained the*	إِنَّمَا يَعۡمُرُ مَسَـٰجِدَ ٱللَّهِ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى

---

18 Clearly this "ألا" is the "ألا," for *urging* and *promoting* the action of the following verb, here the *fighting*!

19 The word "*righter*" is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*! And "أحَقّ" = "*righter*" as an *adjective comparative*!

20 The expression "*and heals breasts* (*of*) *a people…*" means clears those chests (i.e. hearts) of any remnants of unbelief, doubt, suspicion, fury, distress, etc.

21 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

22 Ibid!

23 The particle "لمّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*! It also could mean a particle of exception, i.e.: "*but*!" See مغني اللبيب and القرطبي

24 The word "*Jahado*"= "جاهدوا,"= they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

25 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

26 That is *upheld* or *sustained* or "*maintained*"!

prescribed obligations of) the Prayer[w] and *aa'ta*([*he*] *produced and fulfilled the obligations of*) *az-Zakata*[w][27] (*prescribed percentage of personal possessions*) [w] and not *yakhsha* (*reverentially-feared* [*he*]) except Allah; so *asa* (*craving a deed beyond one's means that, may*) those to be of the *muhtadeena*[28] (*they who found and accepted the divine-guidance*).	ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ ۖ فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ ۝١٨
19. Have made you[c] the pilgrims' *se'qayyata* (*water-avail*) [w] and *emarata*[w] (*tending/visiting*) [w] The Mosque The Sacred as who[p] [*he*] believed by Allah and The Day The Last and *jahada* (*he exerted his utmost mental/-physical and possessional efforts fighting*) in Allah's path; not level/even they [z] *enda* (*by Rule of*) Allah; and Allah divinely-guides not the people the *dha'lemeena*[29] (*injustice-doers*).	۞ أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ ۚ لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ۝١٩
20. Who[r] believed they[z] and emigrated they[z] and *ja'hado* (*they earnestly exerted their utmost mental/physical and possessional efforts fighting/striving in Allah's cause*) in Allah's path by their possessions and their selves[w] (*those have*) greater rank[w] *enda* (*by munificence of/by Rule of*) Allah, and those, they (*are*) the winners.	ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ۝٢٠
21. *Youbashshero*[30] (*tells pleasant tidings*) them their Lord by a mercy [w] from Him and a *redhwanon* [x] (*ultimate-gratification*) and gardens[w] for them in it[w] a sustainer *naeemon* (*permanent mental and physical delights in the highest chambers of Paradise*).	يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ۝٢١
22. Immortals they[z] (*are*) in it[w] forever; verily Allah has great remuneration.	خَٰلِدِينَ فِيهَآ أَبَدًا ۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ۝٢٢
23. O you who[r] they[z] believed let not *tattakhetho*[31] (*you*[z] *take and presume*) your[n] fathers and your[n] brothers *aw'leyao*[32] (*guardians/allies*) *en* (*if*) *istahabba*[33] (*questingly liked/preferred*) they[z] the unbelief over the belief; and whoever *yatawalla*([*he*]: *takes for aw'leyao*) them of you[b] then those they (*are*) the *dha'lemoona*[34] (*injustice-doers*).	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟ ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ۝٢٣
24. Let-say [*you*[s]]: *en* (*if*) [was] your[n] fathers and your[n] sons and your[n] brothers and your[n] spouses (*wives*) and your[n] clan and possessions[x] acquired it[w] you[z] and a trade[w] *takhshawna* (*reverently-fear you*[z]) its[w] unsalability-/slump and dwellings[x] you[z] delight it[w] (*are*) lovelier	قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ

[27] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!
[28] See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*!"
[29] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 34 below!
[30] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر \ يُبَشِّر\مُبَشِّرُ!
[31] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming something* about what was taken! Thus, it is *not* just the mere *taking*!
[32] The word "أولياء" could also mean, among them: *protector, friend*!
[33] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!
[34] The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

to you [b] than Allah and His Messenger and a *jehaden*[35] (*exertion of one's utmost mental, physical and possessional efforts fighting/striving*) in His path, then let-await you[z] until comes Allah by His command; and Allah divinely-guides not the people, the *fa'see-qeena*[36] (*rebels vis-à-vis Allah's command*).	إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَـٰسِقِينَ ﴿٢٤﴾
25. *Laqad* (*verily, already and affirmatively*) succored you [b] Allah in many abodes and *Hunayn's* Day, *edh* (*when-/since*) marveled [w] you [b] your [n] multitude, then [*it*[w]] not enriched[37] *a'n* (*regarding*) you [b] a thing; and straitened [w] on you [b] the land [w] by what (*it*[w]) extended [w]; after-wards you[c] fled/diverged retreaters.	لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾
26. Afterward, Allah descended His tranquility [w] on His Messenger and on the believers and [*He*] descended soldiers not you [z] saw them and [*He*] tormented whom [r] unbelieved they [z]; and *tha'leka* (*afar-that-it/*) [x] (*is*) the unbelievers' requital.	ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ ٱلْكَـٰفِرِينَ ﴿٢٦﴾
27. Afterwards Allah relents from after *tha'leka* (*afar-that-it/*) [x] on whom [r] [*He*] wills and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾
28. O you who [r] they [z] believed, verily only the *mushrekoona* (*he-they who partner deities with Allah/he-polytheists*) (*are*) *najason*[38] (*unchaste/filthy*), so let-not they [z] near The Mosque The Sacred after their *aame*[w39] (*year*), this [x]; and *en* (*if*) you [c] feared/knew[40] a privation [w41] so will enrich you [b] Allah of His munificence, if willed [*He*]; verily Allah (*is*) Omniscient *Hakeemon*[42] (*infinite hekmah*[43] *Possessor*).	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا۟ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَـٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَ ۚ إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾
29. Let-you [z] mutually fight whom [r] believe they [z] neither	قَـٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا

[35] The word "*Jehad*"= "**جهاد**,"= earnest exertion of one's utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "**جاهد**" is root word for "*Jehad*," which has *several* meanings, among them: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim! See the *Lexicon* attached to this *Translation*!

[36] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

[37] The word "**تغني**" has double meanings: (1) *enriches*, (2) *suffices*! But "enriches" *includes* suffice and *not* vice versa! As "enriches" *makes rich or richer*, *makes fuller, more meaningful, or more rewarding* whereas "suffices" *meets the present needs of a specific task*! Hence "enriches" is *superior*!

[38] The word "**نجس**" as it applies to the *polytheist*[n] this *Ayah*, Qur'an commentators are *not* unanimous as to its *exact* meaning: some say because the polytheists are "*junub*" = in the state of having had sexual intercourse and before the *ghusl* (the prescribed shower to rid oneself from being "*junub*")! Others, such as Ibn Abbas, say because they are polytheist! So the "**نجس**" may not be physical *filth* (uncleanness) but perhaps *unchasteness*, as it could include both!

[39] The Arabic text says "**عام**" but in English there is only one word to mean **عام** and **سنة**! In Arabic there is "**عام**," "**حول**," "**حجة**," and "**سنة**" each with a *difference*! Here "**عام**" is in reference to a *year with a specific significant event in it*, beginning *any day* within the year; whereas "**سنة**" is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*! As to "**حول**"= *anniversary of any special event*; and "**حجة**," = *lunar-year*! Although generally all are *loosely* used *synonymously* or *interchangeably*! See **الفروق اللغوية لـ أبي هلال العسكري**

[40] *Linguistically* the word "**خاف**" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

[41] Privation, that is as a result of a decline in trade with the visiting polytheists.

[42] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"

[43] See the *Lexicon* attached to this *Translation* for "*hekma*!

by Allah nor by The Day The Last and nor they[z] forbid what forbad Allah and His messenger, and nor they[z] religionize The Right's[44] religion; of whom[r] *oto* (*they*[z] *had been accorded/allotted*) the book, until they[z] give the *jizya'ta*[w45] (*symbolic special payment to the State*)[w] *a'n*(*off*)hand[w46], while they(*are*) cringers.	بِٱلۡيَوۡمِ ٱلۡأٓخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلۡحَقِّ مِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ حَتَّىٰ يُعۡطُواْ ٱلۡجِزۡيَةَ عَن يَدٖ وَهُمۡ صَٰغِرُونَ ٢٩
30. And said[w] the Jews *Uzayron* (*Ezra*) (*is*) Allah's son; and said[w] the *Nassara* (*Christians*) the Messiah (*is*) Allah's son; *tha'leka* (*afar-that-it*/)[x] (*is*) their say by their mouths; *youdha'heona* (*mimic they*[z]) say (*of*) whom[r] unbelieved they[z] of before; mutually fought[47] them Allah, wherefrom *yo'afakona*[48] (*they*[z] *are off-right dissuaded-/they*[z] *are dissuaded speciously*).	وَقَالَتِ ٱلۡيَهُودُ عُزَيۡرٌ ٱبۡنُ ٱللَّهِ وَقَالَتِ ٱلنَّصَٰرَى ٱلۡمَسِيحُ ٱبۡنُ ٱللَّهِۖ ذَٰلِكَ قَوۡلُهُم بِأَفۡوَٰهِهِمۡۖ يُضَٰهِـُٔونَ قَوۡلَ ٱلَّذِينَ كَفَرُواْ مِن قَبۡلُۚ قَٰتَلَهُمُ ٱللَّهُۖ أَنَّىٰ يُؤۡفَكُونَ ٣٠
31. *Ittakhatho*[49] (*they*[z] *took and made*) their *ahbara* (*erudite clerics*) and monks (*as*) lords[x] from lesser than Allah, and the Messiah, *Mariama's* (*Mary's*) son; and not (*had been*) commanded they[z] except to worship One an *elahan* (*a deity*), no an *elaha* (*a deity*) except Him; *subhanaho*[50] (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*) *a'n* (*off/regarding*) what they[z] partner (*deities with Him*).	ٱتَّخَذُوٓاْ أَحۡبَارَهُمۡ وَرُهۡبَٰنَهُمۡ أَرۡبَابٗا مِّن دُونِ ٱللَّهِ وَٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُوٓاْ إِلَٰهٗا وَٰحِدٗاۖ لَّآ إِلَٰهَ إِلَّا هُوَۚ سُبۡحَٰنَهُۥ عَمَّا يُشۡرِكُونَ ٣١
32. They[z] want to extinguish Allah's illumination by their mouths and Allah *ya'aba*[51] (*categorically-refuses*) except to conclude [*He*] His illumination, and albeit disliked (*it*) the unbelievers.	يُرِيدُونَ أَن يُطۡفِـُٔواْ نُورَ ٱللَّهِ بِأَفۡوَٰهِهِمۡ وَيَأۡبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ وَلَوۡ كَرِهَ ٱلۡكَٰفِرُونَ ٣٢

---

44 One of Allah's 99 most beautiful *attributive* names is: "**الحق**"= The Right!

45 The "*jizyah*" is a *very small*, more of a *symbolic* nature, *amount of money* to be paid *annually* by every *non-Muslim able body for Military service*, in an Islamic State enjoying the protection of the State. *Older men, slaves women, children and the poor are exempt* from paying it. Muslims pay the *Zakat*, where as the non-Muslims pay this tiny sum annually as a kind of poll tax, if we may call it?

46 The phrase "*off-hand*" is Arabic *tongue* expression meaning: *having to give in complying and submissive manner*!

47 The Arabic *tongue* expression "*mutually fought him Allah*" is an expression of wonderment, meaning how smart/crafty he is, by way of *praising* him! In other word such a person or group is/are so good in a particular trait that only Allah could overcome him/them! Thus, "*mutually fought them Allah*" could mean: how *inventive* and *devious* they are in fabricating lies against Allah! Therefore, here according to books of "**التفاسير**" stated in them quoting Ibn abbas and Ali Ibn abei Talib, may Allah be pleased with both, it means *cursed* them Allah; for whomever Allah fights will surely perish!

48 The word "**يؤفكون**" = they are *dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.*

49 The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*! As in this case they took and made of their monks and clerics as *lords*, i.e. *accepting and executing their commands*!

50 The word "*subhanaho*"= "**سبحانه**" has *no* English equivalent! The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*!" Wherever the word "*subhana*," or its *associates/inflections* (such as "**سبحان**" or "**سبحانك**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*! So, we can render "*subhana*"= "**سبحان**" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*)!

51 The word "**يأبى**"=*ya'aba* means *categorically* (*absolutely, without exception*) refuses, i.e. *not* just simply refuses!

33. He Who sent His messenger by the divine-guidance and The Right's[x] religion[x], to ascend/manifest[52] it[x] [*He*] over the religion[x] all (*of*) it[x53] and albeit disliked (*it*[x]) the *mushrekoon* (*he-they who partner deities with Allah/he-polytheists*).	هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ٣٣
34. O you who[r] believed they[z], verily a multitude of the priests and the monks surely they[z] eat the mankind's possessions by the falsehood[x] and they[z] repel *a'n* (*off*) Allah's path; and who[r] hoard they[z] the gold and the silver and not expend it[w] they[z] in Allah's path, so *bashsher*[54] (*let-tell* [*you*[s]] *pleasant tidings*) (*to*) them by a painful torment.	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَـٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ٣٤
35. Day (*when to be*) heated on it[w] in Hell's[w] fire[w] then (*to be*) seared/cauterized by it[w] their foreheads[w] and their sides and their backs; this (*is*) what you[c] hoarded for your[n] selves,[w] so let-taste you[z] what you[c] were hoarding.	يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَـٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا۟ مَا كُنتُمْ تَكْنِزُونَ ٣٥
36. Verily the *sho'hoores'*[x55] (*months'*)[x] *eddata*[w] (*a quantity by a count*)[w] *enda* (*by Rule of*) Allah (*is*) twelve [month] in Allah's Book day [*He*] created the Heavens[w] and the Earth[w]; of it[w] four (*are*) sacred; *tha'leka* (*afar-that-it/*)[x] (*is*) the religion [the] forthright[56]; so let-not wrong[57] you[z] (*to*) your[n] selves[w] in them,[y] and let-mutually fight you[z] the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*) altogether as they[z] fight you[b] altogether; and let-know you[z] that Allah (*is*) with the *muttaqeena* (*reverential guarders against Allah's displeasure*).	إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَـٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ ۚ فَلَا تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ ۚ وَقَـٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا يُقَـٰتِلُونَكُمْ كَآفَّةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ٣٦
37. Verily only the *naseeo*[x58] (*month's postponing and transposing*)[x] (*is*) an increment[w] in the unbelief,[x] (*to be*)	إِنَّمَا ٱلنَّسِىٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ ۖ يُضَلُّ

---

[52] The word "يظهره" could mean: (a) make it *prevail*, i.e. make the *religion prevail*; or (b) *manifest* it, i.e. make *the religion manifest* to *him* (to the Prophet, SAWS)! There are many instances where "to"= "على!" And the pronoun "ه" in "يظهره" refers to the Prophet (SAWS)! Thus, when one considers the word "كله," then it becomes rather *logical*, if not *imperative*, to give *precedence* to (b), i.e. *making the religion all of it manifest to the Prophet* (SAWS)! This is especially so, given the fact that *the* religion is only but *one*! Although this *one* religion was revealed in *incremental* phases (stages), like *all* things in nature, including the creation of the Heavens and the Earth in *six* days, even though Allah *could* have done that *instantly*! But because of His wisdom to give *precedence* to the *graduality* and *not* to the *instantaneity* to be the *rule* and the *law*! That is why Allah says: "Today I completed for you[b] your religion and I concluded upon you My favor, and I approved for you[b] Islam (*as your*) religion" (S5:3)! See the *Lexicon* to this *Translation* for the *difference* between "*completed*" and "*concluded*!" *Additionally*, the precedence of the aforementioned (b) *includes* (a) on second thought! That is because Allah says: "Wrote (*decreed*) Allah surely prevail assuredly I and My messengers!" (S58:21). Obviously, He and His messengers prevail, His religion prevails!

[53] That is: making Islam, the *full and final* religion or making Islam to *supersede all other religions*!

[54] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر \ يُبَشِّر\مُبَشِّر!

[55] *sho'hoore* =plural or *multiplicity* versus *ash'hur*=plural of *paucity* for شهر=month!

[56] The word "قيِّم"= "مستقيم," i.e. means *straight*! See اللسان!

[57] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*!"

[58] The word "النسيء" is that which is postponed to take effect at a later time/date. The *pre-Islamic* Arabs had the 1st, the 7th, the 11th and the 12th months of *their calendar year* as "*sacred*." So the *first* month of the year (*Month of Muharrm*), coming after the 11th and the 12th of the previous year, so they used to *postpone* it by *transposing* it to

misled by it [x] whom [r] unbelieved they [z]; they [z] legitimate it [x] *aaman*[59] (*a year of significant event*) and they [z] illegitimate it [x] *aaman* so as to comport they [z] period (*of*) what illegitimized Allah, so they [z] legitimize what illegitimized Allah; (*had been*) adorned for them their ill-works; and Allah divinely-guides not the people the unbelievers.	بِهِ ٱلَّذِينَ كَفَرُواْ يُحِلُّونَهُۥ عَامًا وَيُحَرِّمُونَهُۥ عَامًا لِّيُوَاطِـُٔواْ عِدَّةَ مَا حَرَّمَ ٱللَّهُ فَيُحِلُّواْ مَا حَرَّمَ ٱللَّهُۚ زُيِّنَ لَهُمۡ سُوٓءُ أَعۡمَٰلِهِمۡۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ ٣٧
38. O you who [r] believed they, [z] what (*is*) for you [z] if (*had been*) said for you [b]: let-march you [z] in Allah's path you [z] *eth-tha'qaltom* (*sluggishly-heavyed you* [c]) to the ground [w]; have you [c] delighted by the life [w] (*of*) the world [w] of the Hereafter [w]; so not *mata'ao*[60] (*resource for a transitory worldly delight of*) the life [w] (*of*) the world [w] in the Hereafter [w] except a little.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَا لَكُمۡ إِذَا قِيلَ لَكُمُ ٱنفِرُواْ فِي سَبِيلِ ٱللَّهِ ٱثَّاقَلۡتُمۡ إِلَى ٱلۡأَرۡضِۚ أَرَضِيتُم بِٱلۡحَيَوٰةِ ٱلدُّنۡيَا مِنَ ٱلۡأٓخِرَةِۚ فَمَا مَتَٰعُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا فِي ٱلۡأٓخِرَةِ إِلَّا قَلِيلٌ ٣٨
39. *Ella* (*unless/if not*) you [z] march [*He*] torments you [b] a painful torment, and [*He*] exchanges/substitutes a people other than you [b] and not *tadhorroho*[61] (*you* [z] *harm him/Him*) a thing; and Allah over everything (*is*) Omnipotent.	إِلَّا تَنفِرُواْ يُعَذِّبۡكُمۡ عَذَابًا أَلِيمٗا وَيَسۡتَبۡدِلۡ قَوۡمًا غَيۡرَكُمۡ وَلَا تَضُرُّوهُ شَيۡـٔٗاۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٣٩
40. *Ella* (*unless/if not*) succor him you [z], so *qad* (*already and affirmatively*) succored him Allah *edh* (*when/since*) exited him who [r] unbelieved they [z]; second (*of*) two *edh* (*while*) both (*of*) them (*were*) in the hole[62] *edh* says [*he*] to his companion: let-not sadden [*you* [s]], verily Allah (*is*) with us; then Allah descended His tranquility [w] on him and [*He*] supported him by soldiers not saw them you [z] and [*He*] made word [w] (*of*) whom [r] unbelieved they [z] the lowest [w] and Allah's word, [w] [She] (*is*) the high [w]; and Allah (*is*) Mighty *Hakeemon*[63] (*infinite hekmah*[64] *Possessor*).	إِلَّا تَنصُرُوهُ فَقَدۡ نَصَرَهُ ٱللَّهُ إِذۡ أَخۡرَجَهُ ٱلَّذِينَ كَفَرُواْ ثَانِيَ ٱثۡنَيۡنِ إِذۡ هُمَا فِي ٱلۡغَارِ إِذۡ يَقُولُ لِصَٰحِبِهِۦ لَا تَحۡزَنۡ إِنَّ ٱللَّهَ مَعَنَاۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيۡهِ وَأَيَّدَهُۥ بِجُنُودٖ لَّمۡ تَرَوۡهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُواْ ٱلسُّفۡلَىٰۗ وَكَلِمَةُ ٱللَّهِ هِيَ ٱلۡعُلۡيَاۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ٤٠
41. Let-march you [z] *khefafan*[65] (*they who are in a manner light, i.e. not heavy*) and (*manneristically*) heavies, and *ja'hedo* (*let-exert you* [z] *your utmost mental/physical and possessional efforts fighting/striving in Allah's cause*) by your [n] possessions and your [n] selves [w] in Allah's path; *tha'lekum* (*collective-afar-that*) [x] (*is*) *khayron* (*choicer/worthier*) for you [b]	ٱنفِرُواْ خِفَافٗا وَثِقَالٗا وَجَٰهِدُواْ بِأَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡ فِي سَبِيلِ ٱللَّهِۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ

---

the *second* month of the year in order *not* to have *three consecutive* months as "*sacred*!" However, "النّسئ" has *many* meanings, among them *is such postponing by transposing* called "النّسئ"

[59] See the *Lexicon* attached to this *Translation* regarding عام!

[60]. The word "متاع"="*mata'a*" is rooted in the word "مَتَّعَ" = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!

[61] There is "تضروه", as here, where the crime was a *uniform one*, that of *nonappearance* for *Jihad* (*Tabook's campaign*); and "تضرّونه" as in S11:57 where crimes were *multiples*, as *each person committed his/her own crime towards Allah*!

[62] The word The Qur'an uses is the perfect description of the place where the Messenger (SAWS) and his companion (Abu Bakr) were, is "*the hole*," *smaller* than a "cave" or "cavern" as most people tend to say! The Arabic language is the more *precise* than *all* languages; so, if "*cavern*" or "*cave*" were to be the *proper description* The Qur'an would have certainly said so!

[63] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[64] See the *Lexicon* attached to this *Translation* for "*hekma*!!

[65] The words "خفافاً" and "ثقالاً" = "*khefafan*"= not heavies and "*heavies*" respectively are both in the *adverbial* forms! Since in English there is *no* a corresponding *adverbial forms* (such as "*lightenedly* and *heavyedly*) so *in manner* is added *parenthetically* (as "*in manner*" *per se* is *not* the apparent text) to denote such adverbials!

en (*if*) you[c] were knowing you[z].	تَعۡلَمُونَ ﴿٤١﴾
42. Had [*it*[x]] been/was an *aradhan* (*a transitory-gain/ booty*) nigh and an easy (*short*) journey, surely (*would have*) *ettaba'a* (*closely followed*) you[g] they[z]; [and] but far-distanced[w] on them the *shuggato*[66] (*extended-distance*) and shall *yahlefona* (*swear they*[z]) by Allah: had we could, surely (*would have*) egressed we with you[z]; they[z] perish their selves[w] and Allah knows verily they, surely (*are*) liars.	لَوۡ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّٱتَّبَعُوكَ وَلَٰكِنۢ بَعُدَتۡ عَلَيۡهِمُ ٱلشُّقَّةُۚ وَسَيَحۡلِفُونَ بِٱللَّهِ لَوِ ٱسۡتَطَعۡنَا لَخَرَجۡنَا مَعَكُمۡ يُهۡلِكُونَ أَنفُسَهُمۡ وَٱللَّهُ يَعۡلَمُ إِنَّهُمۡ لَكَٰذِبُونَ ﴿٤٢﴾
43. Pardoned Allah *a'n* (*regarding*) you[g] for wherefore[67] allowed you[g] for them, until manifest for you[g] who[r] *ssadaqo* (*they*[z] *always enforced the truth*) and know [*you*[s]] the liars.	عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمۡ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُواْ وَتَعۡلَمَ ٱلۡكَٰذِبِينَ ﴿٤٣﴾
44. Not seek your[t] permission who[r] believe they[z] by Allah and The Day The Last, that *youjahedo* (*they exert their utmost mental, physical and possessional efforts fighting-/ striving in Allah's cause*) by their possessions and their selves[w], and Allah (*is*) Omniscient by the *muttaqeena* (*reverential guarders against Allah's displeasure*).	لَا يَسۡتَـٔۡذِنُكَ ٱلَّذِينَ يُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ أَن يُجَٰهِدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡۗ وَٱللَّهُ عَلِيمُۢ بِٱلۡمُتَّقِينَ ﴿٤٤﴾
45. Verily only seek your[t] permission who[r] they[z] believe not by Allah and The Day The Last and suspected[w] their hearts, so they (*are*) in their suspicion *yataraddona* (*they*[z] *forthwith-vacillate to and fro*).	إِنَّمَا يَسۡتَـٔۡذِنُكَ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَٱرۡتَابَتۡ قُلُوبُهُمۡ فَهُمۡ فِي رَيۡبِهِمۡ يَتَرَدَّدُونَ ﴿٤٥﴾
46. And had they[z] wanted the *khorooja* (*foray*[x]*/ egress*[x] */ to fight in cause of Allah*) surely they[z] (*would have*) readied for it[x] a preparedness[w]; [and,] but disliked Allah their dispatch[x] so [*He*] dispirited them, and (*had been*) said: let-sit-down you[z] with the sitters.	۞ وَلَوۡ أَرَادُواْ ٱلۡخُرُوجَ لَأَعَدُّواْ لَهُۥ عُدَّةً وَلَٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمۡ فَثَبَّطَهُمۡ وَقِيلَ ٱقۡعُدُواْ مَعَ ٱلۡقَٰعِدِينَ ﴿٤٦﴾
47. Had they[z] exited in you[b] not they[z] augmented you[b] except a *khabalan* (*mental derangement*) and surely *awdha'o*[68] (*they would have hastened and sowed dissention*) among you[z] *yabghona* (*they*[z] *earnestly-quest*) (*for*) you[b] the *fetna'ta*[w] (*unbelief/ tumult/ confusion*)[w] and in you[b] (*are*) ever/stout[69] listeners for[70] them; and Allah (*is*) Omniscient of the *dha'lemeena*[71] (*injustice-doers*).	لَوۡ خَرَجُواْ فِيكُم مَّا زَادُوكُمۡ إِلَّا خَبَالٗا وَلَأَوۡضَعُواْ خِلَٰلَكُمۡ يَبۡغُونَكُمُ ٱلۡفِتۡنَةَ وَفِيكُمۡ سَمَّٰعُونَ لَهُمۡۗ وَٱللَّهُ عَلِيمُۢ بِٱلظَّٰلِمِينَ ﴿٤٧﴾
48. *Laqad* (*verily, already and affirmatively*) *ebtagho*[72] (*they*[z] *earnestly-quested*) the *fetna'ta*[w] (*unbelief/ tumult/ confusion*)[w] of before, and they[z] transposed[73] for you[g] the matters	لَقَدِ ٱبۡتَغَوُاْ ٱلۡفِتۡنَةَ مِن قَبۡلُ وَقَلَّبُواْ لَكَ ٱلۡأُمُورَ حَتَّىٰ جَآءَ ٱلۡحَقُّ وَظَهَرَ أَمۡرُ

[66] The word "الشّقّة" means the *extended distance* of a travel, *not* just a distance; or the "*hardship*" resulting from a *long travel*! See الهادي and القرطبي!

[67] The particle "مَ" "in "لِمَ" stands for: *wherefore*! See روح المعاني لـ محمود الألوسي إعراب القرآن لمحمود صافي و!

[68] The single word "أوضعوا" means: *hastened among*! See اللسان! But here, according to القرطبي, meaning: "hastened to sow dissension among the believers!

[69] The words "ever/*stout*" are used to *intensify* listeners, as the Arabic is "سمّاعون," in the *intensive form*!

[70] Here "for" refers to *two* distinct meanings: (1) *hearing and obeying* them (2) *they hear on behalf of the enemy*, they are "*enemy-agents*, or they are *spreaders of calumny*!"

[71] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

[72] The word "إبتغى"= "طلب حثيثا" meaning: *earnestly quested*!

[73] That is they considered all the *undesirable consequences*, and *schemed to confuse the issue and rally against it*!

until came the right[74] and *dhahara* (*manifested/prevailed*) Allah's command, while they (*were*) dislikers.	ٱللَّهِ وَهُمۡ كَٰرِهُونَ ٤٨
49. And of them who[x] [*he*] says: let permit me [*you*[s]] and let-not essay me [*you*[s]]; ha, in the essay[w] fell they[z]; and verily Hell[w] surely (*is*) a besieger[w] by the unbelievers.	وَمِنۡهُم مَّن يَقُولُ ٱئۡذَن لِّي وَلَا تَفۡتِنِّيٓۚ أَلَا فِي ٱلۡفِتۡنَةِ سَقَطُواْۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةُۢ بِٱلۡكَٰفِرِينَ ٤٩
50. *En* (*if*) betides[w] you[g] *hasanaton*[w] (*meritorious-deed*)[w] [*it*[w]] displeases them; and *en* betides[w] you[g] a disaster[w] say they[z]: *qad* (*already and affirmatively*) we took our matter from before, and they[z] divert while they (*are*) revelers/rejoicers.	إِن تُصِبۡكَ حَسَنَةٞ تَسُؤۡهُمۡۖ وَإِن تُصِبۡكَ مُصِيبَةٞ يَقُولُواْ قَدۡ أَخَذۡنَآ أَمۡرَنَا مِن قَبۡلُ وَيَتَوَلَّواْ وَّهُمۡ فَرِحُونَ ٥٠
51. Let-say [*you*[s]]: never betides us except what wrote[75] Allah for us; He (*is*) our Guardian and on Allah surely let trust the believers.	قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوۡلَىٰنَاۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ٥١
52. Let-say [*you*[s]]: do await you[z] by us except an *ehda*[w76] (*a lone/any-one*)[w] (*of*) the *husnayay'ne* (*twain all around beautiful outcomes*)[77] and we await by you[b] that betides you[b] Allah by a torment from *endehe* (*by His Rule*) or by our hands[w]; so let-await you[z], verily we (*are*) with you[b] *mutarabbesoona* (*ones who are awaiting*).	قُلۡ هَلۡ تَرَبَّصُونَ بِنَآ إِلَّآ إِحۡدَى ٱلۡحُسۡنَيَيۡنِۖ وَنَحۡنُ نَتَرَبَّصُ بِكُمۡ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٖ مِّنۡ عِندِهِۦٓ أَوۡ بِأَيۡدِينَاۖ فَتَرَبَّصُوٓاْ إِنَّا مَعَكُم مُّتَرَبِّصُونَ ٥٢
53. Let-say [*you*[s]]: let-expend you[z] voluntarily or coercively[78], never *youtaqabbala*[79] (*to be clemently-accepted*) from you[b]; verily you[b] were people *fa'see-qeena*[80] (*rebels vis-à-vis Allah's command*).	قُلۡ أَنفِقُواْ طَوۡعًا أَوۡ كَرۡهٗا لَّن يُتَقَبَّلَ مِنكُمۡ إِنَّكُمۡ كُنتُمۡ قَوۡمٗا فَٰسِقِينَ ٥٣
54. And what precluded them that their expenditures (*to be*) accepted except that unbelieved they[z] by Allah and by His messenger and not come they[z] (*to*) the Prayer[w] except while they (*are*) indolents, and not expend they[z] except while they (*are*) dislikers.	وَمَا مَنَعَهُمۡ أَن تُقۡبَلَ مِنۡهُمۡ نَفَقَٰتُهُمۡ إِلَّآ أَنَّهُمۡ كَفَرُواْ بِٱللَّهِ وَبِرَسُولِهِۦ وَلَا يَأۡتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمۡ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمۡ كَٰرِهُونَ ٥٤
55. So let not marvel you[g] their possessions and nor their children; verily only wants Allah to torment them by it[w] in the life[w] (*of*) the world[w] and *tazhaqa* (*ennui*	فَلَا تُعۡجِبۡكَ أَمۡوَٰلُهُمۡ وَلَآ أَوۡلَٰدُهُمۡۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِي ٱلۡحَيَوٰةِ

[74] That is victory against them!
[75] It must be noted here that such "*writing*" is based on Allah's *foreknowledge* of events, *not* on the basis that Allah had *decreed* it and thus "*wrote* it," thus it is inevitable! Such "decreeing" would be *inconsistent* with Allah's justice, superfluity, and mercy, if such decreeing were to betide someone an unhappy event! That is because the unhappy event happened to one as a result of an *action* chosen *earlier* by that one!
[76] See the *Lexicon* attached to this *Translation* regarding "**أحد**!"
[77] The word "*husnayyan*," is a lofty Arabic *tongue* expression for (1) *victory over the opponents* or (2) *martyrdom*.
[78] See the *Lexicon* attached to this *Translation* for the *distinction* between (**كَرها** and **كُرها**): "**كَرها**," *fat'ha* on the "**ك**," as in this *Ayah*, and "**كُرها**," *dhammah* on the "**ك**," as in (S46: 15), and "**إكراه**," as in (S2:256)!
[79] The Arabic word used in The Qur'an is "**يُتقبّل**," not "**إقبل**"=accept. Thus, "**تقبّل**" means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient*, *not perfect and complete*! So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein! So Allah accepts it *by* His *clemency*! Thus, **تقبّل**= *clemently accepts*!
[80] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

and vanish) themselves[w] while they (*are*) unbelievers.	ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ٥٥
56. And *yahlefona* (*swearing they*[z]) by Allah truly they (*are*) surely of you[b] while not they (*are*) of you[b]; [and,] but they (*are*) people consternating[81].	وَيَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ٥٦
57. If[82] they[z] find a: refuge[x] or caverns[w] or a *muddakhal*[x] (*retreating place/tunnel*) [x83] surely (*would have*) fled/-diverged they[z] to it[x] while they *yajmahona* (*they*[z] *scarily-rush*).	لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَٰرَٰتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا۟ إِلَيْهِ وَهُمْ يَجْمَحُونَ ٥٧
58. And of them who[p] *yalmezoka*[84] (*he who: privately slander you*[g]*/find fault with you*[g] *in subtle ways/blink their eye to malign you*[g]) in the alms[w]/charities[w]; so *en* (*if*) given they[z] of it[w] they[z] delighted; and *en* given not they[z] of it[w] *edha* (*suddenly/whereas*) they[z] discontent.	وَمِنْهُم مَّن يَلْمِزُكَ فِى ٱلصَّدَقَٰتِ فَإِنْ أُعْطُوا۟ مِنْهَا رَضُوا۟ وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ إِذَا هُمْ يَسْخَطُونَ ٥٨
59. And had that they[z] delighted (*by*) what *aa'ta* (*accorded-/allotted*) them Allah and His Messenger and said they[z]: our sufficiency[85] (*is*) Allah, Allah will *youa'tena* (*accord/allot us*) of His munificence and His Messenger, verily we (*are*) to Allah wishers[86].	وَلَوْ أَنَّهُمْ رَضُوا۟ مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُوا۟ حَسْبُنَا ٱللَّهُ سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ ٥٩
60. Verily only the alms/charities[w87] (*are*) for the indigents[88] and the poor, and the workers over it [w89] and the *mu'allafat'ey*[90] (*they who had been attuned*) their hearts, and in the necks,[w91] and the debtors, and in Allah's path, and son (*of*) the path (*wayfarer*); (*this is*) an	۞ إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ فَرِيضَةً مِّنَ ٱللَّهِ وَٱللَّهُ

[81] The word "يفرقون" means suffer from a state of *consternation*, as they assume that you might do to them like you do to the polytheists, so they are *afraid*, hence "*fearers*!"

[82] The particle "لَو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لَو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!

[83] The word "مدّخلا" = "مفتعل الدخول" means artificially forged entrance. To the best of this translator, as usual, there is no exact equivalent to such a precise word! The word "مدّخلا" is a metonym for "corruption and animosity!" See الرآغب!

[84] The word "يلمزك" *he who: privately slander you, find fault with you in subtle ways, or blink their eye to malign* you[s]!

[85] The word "حسب في حسبنا" = "مُحسِب لك أو كاف لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر!" Thus, "المصدر" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*! See التاج!

[86] The word "*wisher*"= "راغب" is rooted in the word "رغب!" However, the word "رغب" assumes *different* meaning, *depending* on how it is *prefixed* by various prepositional articles! For example: "رغب" *not* prefixed by any article=*wish, like*! However, "رغب عن"=*wisher off, shunner*, or "رغب في"=*likes*, or "رغب إلى"=*asked and beseeched*, or "رغب بـ"=*prefers*!

[87] The word "صدقة" is the *large umbrella* covering those expenditures, called alms/charities, of the personal or public riches given to the poor the needy and others, to include the "*Zakah*," which is a *specific* amount *designated* by the *Sha'reyah Law*. Clearly the "*Zakah*" is one of the *Five Pillars* of Islam. (*S*9:103) states: "*Take from their riches a charity, to purify and augment them*." Thus, the "*Zakah*" in addition to *purifying* the wealth from any unintended unlawful impurities that might have gotten introduced to it, it actually *increases* the remaining bigger portion by *blessing* it and by *preventing* potential harm to happen to it.

[88] The word "فقير" versus the "مسكين see the *Lexicon* attached to this *Translation* for the distinction! The word "*poor*" stands for the *singular* or the *plural*, although some time for the plural: "*poor-people*!"

[89] That is the designated collectors and administrators of the *Zakah*!

[90] The word "*muallafa'tey*" is a *masculine, plural objective noun*, meaning those are some non-Muslim notables whose hearts had been attuned (*conciliated, appeased*) by means of giving them possessions in the form of "*bonuses*" or "*grants*" by the Muslims, to gain their *favorable attitude* towards Islam and Muslims, and so for them to *persuade and bring along* their *families, associates* and *friends* and have a favorable attitude towards Islam Muslims too.

[91] The "*necks*" are those *slaves* who must *free themselves*, i.e. such "*slaves*" must be helped for *freedom*.

ordainment from Allah and Allah (*is*) Omniscient *Hakeemon*[92] (*infinite hekmah*[93] *Possessor*).	عَلِيمٌ حَكِيمٌ ٦٠
61. And of them who[r] they[z] [annoy] the Prophet and say they[z]: he (*is*) an ear[w94]; let-say [*you*[s]]: an ear[w] (*of*) *khayren* (*mercy/goodness/worthiness/desirable*) for you[b]; [*he*] believes by Allah and [*he*] believes for the believers and (*he is*) a mercy[w] for whom[r] believed they[z] of you[b]; and who[r] they[z] annoy Allah's Messenger for them (*is*) a painful torment.	وَمِنْهُمُ ٱلَّذِينَ يُؤْذُونَ ٱلنَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ ۚ قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِٱللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا۟ مِنكُمْ ۚ وَٱلَّذِينَ يُؤْذُونَ رَسُولَ ٱللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ٦١
62. *Yahlefona* (*swearing they*[z]) by Allah for you[b] to gratify/-delight you[z]; while Allah and His Messenger (*are*) righter[95] to gratify/delight him they[z], *en* (*if*) they[z] were believers.	يَحْلِفُونَ بِٱللَّهِ لَكُمْ لِيُرْضُوكُمْ وَٱللَّهُ وَرَسُولُهُۥٓ أَحَقُّ أَن يُرْضُوهُ إِن كَانُوا۟ مُؤْمِنِينَ ٦٢
63. Have not known they[z] that he who[p] *youhadid'e*[96] (*he who pursues mutual: anger/opposition/and non-compliance to religious obligations towards*) Allah and His Messenger, then surely for him (*is*) Hell's[w] fire[w] immortal [*he*] (*is*) in it[w] *tha'leka* (*afar-that-it*/)[x] (*is*) the disgrace the great.	أَلَمْ يَعْلَمُوٓا۟ أَنَّهُۥ مَن يُحَادِدِ ٱللَّهَ وَرَسُولَهُۥ فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدًا فِيهَا ۚ ذَٰلِكَ ٱلْخِزْىُ ٱلْعَظِيمُ ٦٣
64. *Yahtharo*[97] (*they*[z]: *fear and safeguard/take precaution*) the hypocrites that *tonazzala* (*to be repetitively descended*) on them a *Suraton*[98] (*division of the Qur'an*) *tona'bbe'o* ([*It*[w]] *informs by piece-of-significant-and-availing-news*) them by what (*is*) in their hearts; let-say [*you*[s]]: *istah'zeo* (*let-affirmably jest you*[z]) verily Allah (*is*) *mukhrejon* (*producer*) (*of*) what *tahatharoona*[99] (*you*[z]: *fear safeguard/take precaution*).	يَحْذَرُ ٱلْمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِى قُلُوبِهِمْ ۚ قُلِ ٱسْتَهْزِءُوٓا۟ إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ٦٤
65. And indeed *en* (*if*) you[g] asked them, surely they[z] say assuredly[100]: verily only we were wading[101] and playing; let-say [*you*[s]]: do by Allah and His *Aya'te*[w] (*Qur'anic statements*) and His Messenger you[c] were *tastah'zeona* (*affirmably jesting you*[z]).	وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ٦٥
66. let-not apologize you[z] *qad* (*already and affirmatively*) unbelieved you[c] after your[n] belief; *en* (*if*) [*We*] pardon *a'n* (*regarding*) a *ta'efa'ten*[w] (*group/faction/party*)[w] of you[b] [*We*] torment a *ta'efa'tan*[w] (=*ta'efa'ten*[w]) because that they were criminals.	لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ۚ إِن نَّعْفُ عَن طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةًۢ بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ ٦٦
67. The he-hypocrites and the she-hypocrites some (*of*) them of some, they[z] command by the *munka're*	ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ بَعْضُهُم مِّنۢ

[92] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"
[93] See the *Lexicon* attached to this *Translation* for "*hekma*!!
[94] The expression "أُذُنٌ"= "*he is ear*," means he hears others talk and *he conveys it without thinking about it*! The polytheists were saying this about Mohammad (SAWS) by way of *slander*! So in this case Allah (SWT) says: "he is ear of *Khayro* (*worthiness and goodness*) for the believers!
[95] The word "*righter*" is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*! And "أحَقّ" = "*righter*" as an *adjective comparative*!
[96] The word "يحادد" means *pursuing* a mutual *anger*, *opposition* and *non-compliance to obligations* of *religious duties*!
[97] I *cannot* find an appropriate word for "يحذر," *per se*, as an *intransitive* verb in the present tense to mean: "*fear and so safeguard*, or *be in constant state of anxiety expecting adversity or embarrassment because of exposure*!"
[98] See the *Lexicon* attached to this *Translation* for this *proper* name of a "*division of the Qur'an*!"
[99] See footnote 97 above regarding "*yahtharo*," and "*tahtharoon*" is same only *grammatical* inflection for *you*!
[100] The "ل" in "ليقولن" is a *juratory* "ل" = "ل القسم" *amounting* to = "التأكيد," i.e. *affirmation*, expressed here by "*assuredly*!"
[101] The say: "*waded in the topic*," means *plunged* into discussing the topic *without knowledge* or plunged in it *recklessly*!

(*rationally/Sharey'ah unacceptable deed/say*) and they^{z} forbid *a'n* (*regarding*) the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); and they^{z} close their hands^{w}[102]; they^{z} forgot[103] (*ceased paying attention to*) Allah, so [*He*] forgot them; verily the hypocrites, they (*are*) the *fa'seeqoona*[104] (*rebels vis-à-vis Allah's command*).	بَعْضٍ يَأْمُرُونَ بِالْمُنكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾
68. Promised Allah the he-hypocrites and the she-hypocrites and the unbelievers Hell's^{w} fire^{w}, immortals they^{z} (*are*) in it;^{w} it^{w} (*is*) their sufficiency[105], and cursed them Allah and for them (*is*) a sustainer-/sustaining torment.	وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾
69. Like whom^{r} of before you^{b} they^{z} were harder than you^{b} (*in*) strength and more (*in*) possessions and children; so *istamta'ao*[106] (*they^{z} had lengthily and affirmably relished the transitory worldly delights*) by their *khalqa*[107] (*good-portion-/lot*); so *istamta'atom* (*you^{z} had lengthily and affirmably relished the transitory worldly delights*) by your^{n} *khalaqa*, like what *istamta'a* (*they^{z} had lengthily and affirmably relished the transitory worldly delights*) who^{r} of before you^{b} by their *khalaqa*; and you^{c} waded like which^{x} they^{z} waded; those miscarried^{w} their works^{x} in the world^{w} and the Hereafter^{w}; and those, they (*are*) the losers.	كَالَّذِينَ مِن قَبْلِكُمْ كَانُوا أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُم بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِن قَبْلِكُم بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾
70. Has not *ya'atee*^{x} (*hap/come to*) them *naba'o*[108] (*piece-of-significant-and-availing-news*) (*of*) whom^{r} of before them, *Noohen's* (*Noah's*) people and *Aaden's* and *Thamooda's*, and *Ebraheema's* (*Abraham's*) people and the *Madyan's* companions and the *Mu'tafekat*[109] (*towns over-turned upside down*) *atat*^{w} (*approached/came to*)^{w} them their messengers^{x} by the evidences^{w}, so not [was] Allah to wrong[110] them [and,] but they^{z} were (*to*) their selves^{w} wronging they^{z}.	أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾
71. And the he-believers and she-believers some (*are*) *aw'leyao*[111] (*guardians/allies*) (*of*) some, they^{z} command by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and they^{z} forbid *a'n* (*regarding*) the	وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ

102 That is they become "*closefisted*," i.e. stingy! "*Closing the hands*" is an Arabic *tongue* expression for *stinginess*!

103 The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies, as in this *Ayah*, or where Allah says: "We forgot you," (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See اللسان!

104 See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

105 The word "حسب" في حسبهم = "مُحسِب لك أو كاف لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر!" Thus, "المصدر" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*! See التاج!

106 The word "استمتع" is "تمتع طويلا," see "الهادي," hence *lengthily* is added *to emphasize this concept*!

107 The word "خَلاق" has two *similar* but *distinct* meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it! See الهادي!

108 See the *Lexicon* attached to this *Translation* for "*naba'a*!"

109 Those are the *towns of the homosexual people* to whom Messenger *Loott* (*Lott*) was sent to admonish! *They failed to heed his advice*! So Allah *punished* them by *turning their towns upon them upside down*!

110 The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

111 The word "أولياء" could also mean, among them: *protector, friend*!

munka're (*rationally/ Sharey'ah unacceptable deed/ say*) and *youqeymona*[112](*they*[z] *uphold/ sustain the prescribed obligations of*) the Prayer[w] and *youatona* (*they*[z] *accord and fulfill the obligations of*) the *Zakata*[w113] (*prescribed percentage of personal possessions*)[w] and they[z] obey Allah and His messenger. Those shall *yarham* (*mercy-give*) them Allah; verily Allah (*is*) Mighty *Hakee-mon*[114] (*infinite hekmah*[115] *Possessor*).	وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُوْلَٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾
72. Promised Allah the he-believers and the she-believers paradises[w]/gardens[w] run[w] from under it[w] the rivers, immortals they[z] (*are*) in it[w]; and good[w] dwellings in *Ad'nen's* (*Eden's*)[116] Paradises [w]/Gardens [w] and a *redhwanon*[x] (*ultimate-gratification*) from Allah (*is*) bigger; *tha'leka*(*afar-that-it/*)[x] (*is*) the win the great.	وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٧٢﴾
73. O, you the Prophet: *jahid*[117] (*let-exert* [*you*[s]] *your utmost mental/ physical and possessional efforts fighting/ striving in Allah's cause*) the unbelievers and the hypocrites and let-harshen [*you* [s]] on them, and their abode-/lodging(*is*) Hell[w] and wretched(*is*) the destiny.	يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٣﴾
74. *Yahlefona* (*they*[z] *swear*) by Allah not said they[z] and *laqad* (*verily, already and affirmatively*) said they[z] the unbelief's word[w] and unbelieved they[z] after their Islam (*i.e. after having became Muslims*) and they[z] purposed by what not attained they[z] and not resented[118] they[z] except that enriched[119] them Allah and His Messenger from his munificence; so *en* (*if*) they[z] repent, [*it*[x]] is *khayran* (*choicer/ superior-/ worthier*) for them and *en* they[z] divert, Allah torments them a painful torment in the world[w] and the Here-after[w]; and not for them in the Earth[w] of neither a *wa'leyyen* (*guardian/ ally*) nor a *na'sseeren* (*iterative-succorer*).	يَحْلِفُونَ بِٱللَّهِ مَا قَالُوا۟ وَلَقَدْ قَالُوا۟ كَلِمَةَ ٱلْكُفْرِ وَكَفَرُوا۟ بَعْدَ إِسْلَٰمِهِمْ وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟ ۚ وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ ۚ فَإِن يَتُوبُوا۟ يَكُ خَيْرًا لَّهُمْ ۖ وَإِن يَتَوَلَّوْا۟ يُعَذِّبْهُمُ ٱللَّهُ عَذَابًا أَلِيمًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَمَا لَهُمْ فِى ٱلْأَرْضِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٧٤﴾
75. And of them who[p] [*he*] covenanted Allah indeed *en* (*if*)	۞ وَمِنْهُم مَّنْ عَٰهَدَ ٱللَّهَ لَئِنْ ءَاتَىٰنَا

[112] The word "يقيمُونَ" is rooted in "أقامَ" =upheld! *linguistically* "أأقامَ" means:
"أدام، بمعنى أبقى أو استمرّ على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا".
So, "يقيمُونَ" means they: (1) *Uphold the prescribed obligations* the Prayer! (2) *Called or upped to perform* the Prayer itself. Note: *Prayer* and *how* (it[w]) *to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only uphold and follow, i.. perform, and maintain* it[w]!

[113] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

[114] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[115] See the *Lexicon* attached to this *Translation* for "*hekma*!!

[116] The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the "عدن" is center of Paradise! According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a *prophet*, *seddique*, or martyr!

[117] The word "*Jahid*"= "جاهِد,"= you earnestly exert your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sha'reyah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

[118] The word "نقم" in "تنقموا" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied! See الراغب and اللسان!

[119] Before the arrival of Mohammad (SAWS) many of them in Madeenah were needy; however after the arrival of Mohammad (SAWS) they became rich for various reasons!

aa'tana ([*He*] *accorded/allotted us*) of His munificence surely assuredly[120] *nassaddqa* (*we give charity*) and surely assuredly[121] [*we*] be of the *ssa'leheena* (*righteous-people*).	مِن فَضْلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾
76. So *lamma* (*when/whence*) *aa'tahum* ([*He*] *accorded/allotted them*) of His munificence[x] stinted they[z] by it[x] and they[z] diverted while they (*were*) shunners.	فَلَمَّآ ءَاتَىٰهُم مِّن فَضْلِهِۦ بَخِلُوا۟ بِهِۦ وَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ﴿٧٦﴾
77. So [*He*] sequenced them hypocrisy in their hearts to [day] they[z] meet Him by what they[z] unfulfilled Allah what they[z] promised Him and by what they[z] were lying.	فَأَعْقَبَهُمْ نِفَاقًا فِى قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ بِمَآ أَخْلَفُوا۟ ٱللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا۟ يَكْذِبُونَ ﴿٧٧﴾
78. Have not they[z] known that Allah knows their secret and their *najwa*[w122] (*private-counsel*) and that Allah (*is*) *Allamo*(*Ever/Stout Knower*) (*of*) the invisibles.	أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَىٰهُمْ وَأَنَّ ٱللَّهَ عَلَّٰمُ ٱلْغُيُوبِ ﴿٧٨﴾
79. Who[r] *yalmezona*[123] (*they*[z]*: privately slander/in subtle ways find fault with/blink their eye to malign*) the volunteers of the believers in the alms[w]/charities[w] and who[r] not find they[z] except their effort, then they[z] scoff of them, Allah scoffed of them and for them (*is*) a painful torment.	ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ ٱللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾
80. *Istaghfer*[124] (*let-seek forgiveness* [*you*[s]]) for them or not *tastaghfer* ([*you*[s]] *seek forgiveness*) for them, *en* (*if*) *tastaghfer* for them seventy [once[w]] (*times*[w]), so never forgives [for] them Allah; *tha'leka* (*afar-that-it/*)[x] (*is*) because that unbelieved they[z] by Allah and His Messenger, and Allah divinely-guides not the people the *fa'seeqeena*[125] (*rebels vis-à-vis Allah's command*).	ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٨٠﴾
81. Reveled/rejoiced the *mukhallafoona* (*Jehad-behind-sitters/not joining Jehad-fight*) by their sitting *khelafa* (*after/behind*) Allah's Messenger and disliked they[z] to *youjahedo* (*they exert their utmost mental/physical and possessional efforts fighting in Allah's cause*) by their possessions and their selves[w] in Allah's path, and said they[z]: let-not march you[z] in the heat; let-say [*you*[s]]: Hell[w] (*is*) harder heat, if they[z] were (*to*) understand.	فَرِحَ ٱلْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓا۟ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَقَالُوا۟ لَا تَنفِرُوا۟ فِى ٱلْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَّوْ كَانُوا۟ يَفْقَهُونَ ﴿٨١﴾
82. So let laugh[126] they[z] a little and let cry they[z] much, (*as*) requital by what they[z] were earning.	فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾

---

120 The "ل" in "لنصدقنّ" is a *juratory* "ل"="ل القسم" *amounting* to="التأكيد," i.e. *affirmation*, *expressed* here by "*assuredly*!"

121 Ibid, only regarding "نكون!"

122 The word "نجوى" has *three* distinct meanings: (1) the *secret* between two or more entities, (2) *the very entities* engaged in such a secret discussion as a private counsel, (3) *secretive soliloquy*!

123 See the *Lexicon* attached to this *Translation* for an elaboration on the word "*yalmezo*!"

124 The word *istaghfer*="استغفر" = "اطلب الغفران" = "[*you*] *seek forgiveness*!" In English there is *no seemly way* to say: "استغفر" *per se*! So I settled for saying: "*let-seek forgiveness* [*you*[s]]!"

125 See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

126 It must be noted here with respect to the word "ضحك" which bears *different* meaning depending on its use *with other prepositional particles*, *natural bodies*, or if it is *standing by itself*! Thus (1) standing by *itself* "ضحك" = "فتح فاه و أخرج صوتا مظهرا السرور," (2) whereas "ضحك منه" = "سخر منه," (3) "ضحك عليه" = "هزئ به," (4) "ضحك السحاب و الزهر و العشب و ضحكت الأرض" = "برق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نبتها!" In this great *Ayah*, "منها يضحكون" = "منها يسخرون," "*laughing*" *scornfully*!

83. Then *en* (*if*) returned you[g] Allah to a *ta'efa'ten*[w] (*group/ faction/ party*)[w] of them, then *ista'athanoka* (*they*[z] *sought permission*) (*of*) you[g] for the *khorooje* (*foray*[x]/ *-egress*[x] *to fight in cause of Allah*) then let-say [*you*[s]]: never *takhrojo* (*you*[z] *foray*[x]/ *egress*[x] *to fight in the cause of Allah*) with me ever; and never (*shall*) you[z] mutually fight with me a foe[127]; verily you[b] delighted you[c] by the sitting first [once[w]] (*time*[w]); so let-sit you[z] with the *kha'lefeena* (*behind-sitters-he-they/ he-they who did not join the Jehad*).	فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٖ مِّنۡهُمۡ فَٱسۡتَـٔۡذَنُوكَ لِلۡخُرُوجِ فَقُل لَّن تَخۡرُجُواْ مَعِيَ أَبَدٗا وَلَن تُقَٰتِلُواْ مَعِيَ عَدُوًّاۖ إِنَّكُمۡ رَضِيتُم بِٱلۡقُعُودِ أَوَّلَ مَرَّةٖ فَٱقۡعُدُواْ مَعَ ٱلۡخَٰلِفِينَ ﴿٨٣﴾
84. And let-not pray [*you*[s]] on an *ahaden*[128] (*lone/ any- one*) of them [*he*] died ever, and let-not [*you*[s]] up[129] over his tomb; verily they, unbelieved they[z] by Allah and His Messenger and died they[z] while they (*were*) *fa'seeqoona*[130] (*rebels vis-à-vis Allah's command*).	وَلَا تُصَلِّ عَلَىٰٓ أَحَدٖ مِّنۡهُم مَّاتَ أَبَدٗا وَلَا تَقُمۡ عَلَىٰ قَبۡرِهِۦٓۖ إِنَّهُمۡ كَفَرُواْ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُواْ وَهُمۡ فَٰسِقُونَ ﴿٨٤﴾
85. And let-not marvel you[g] their possessions[x] and their children[x] verily only wants Allah to torment them by it[w] in the world[w] and *tazhaqa* (*ennui and vanish*) themselves[w] while they (*are*) unbelievers.	وَلَا تُعۡجِبۡكَ أَمۡوَٰلُهُمۡ وَأَوۡلَٰدُهُمۡۚ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم بِهَا فِي ٱلدُّنۡيَا وَتَزۡهَقَ أَنفُسُهُمۡ وَهُمۡ كَٰفِرُونَ ﴿٨٥﴾
86. And if (*had been*) descended[w] a *Suraton*[w131] (*a division of the Qur'an*)[w]: that let-believe you[z] by Allah and *jahido*[132] (*let-earnestly exert you*[z] *your utmost mental, physical and possessional efforts fighting/ striving in Allah's cause*) alongside His Messenger, *ista'athana* (*sought permission*) (*of*) you[g] the *olotawl*[133] (*possessors of fortune/ wealth/ resources*) of them and said they[z]: *tharr* (*let: leave/ alone*) us we be with the sitters.	وَإِذَآ أُنزِلَتۡ سُورَةٌ أَنۡ ءَامِنُواْ بِٱللَّهِ وَجَٰهِدُواْ مَعَ رَسُولِهِ ٱسۡتَـٔۡذَنَكَ أُوْلُواْ ٱلطَّوۡلِ مِنۡهُمۡ وَقَالُواْ ذَرۡنَا نَكُن مَّعَ ٱلۡقَٰعِدِينَ ﴿٨٦﴾
87. Delighted they[z] to that they[z] be with the *khawa'lefe*[134] (*she-sitters-behind*) and (*had been*) stamped[135] on their hearts, so they understand not.	رَضُواْ بِأَن يَكُونُواْ مَعَ ٱلۡخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمۡ فَهُمۡ لَا يَفۡقَهُونَ ﴿٨٧﴾
88. But the Messenger and who[r] believed they[z] with him *jahado*[136] (*they earnestly exerted their utmost mental/*	لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ

---

127 The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see **اللسان** and **الهادي**!

128 See the *Lexicon* attached to this *Translation* regarding "**أحد**!"

129 There is a *distinction* between "**قام**" = "*upped*" = "*got up* or *rose*" (*as an intransitive verb*, and "*stood*" = "**وقف**!"

130 See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

131 See the *Lexicon* attached to this *Translation* for this *proper* name of a "*division of the Qur'an*!"

132 The word "*Jahido*"= "**جاهدوا**,"= you earnestly exerted your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "**جاهد**" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

133 The word "*oloatawl*" does *not* have an exact English equivalent *per se*! It generally means: *possessors of fortune, wealth, resources*.

134 The word "**الخوالف**" means the "*she-sitters-behind*" who *stay-behind after all men leave for Jehad* (*fight for Allah's cause*).

135 The expression: "stamped on the hearts" is an Arabic *tongue* expression meaning that their hearts were stamped such that their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

136 The word "*Jahado*"= "**جاهدوا**,"= they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "**جاهد**" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

physical and possessional efforts fighting/ striving in Allah's cause) by their possessions and their selves^{w}; and those for them (*are*) the *khayra'te* (*desirable-traits of worthiness and goodness*); and those, they (*are*) the thrivers.	جَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ وَأُو۟لَٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨٨﴾
89. Prepared Allah for them paradises^{w}/gardens^{w} run^{w} from under it^{w} the rivers, immortals they^{z}(*are*) in it^{w} *tha'leka*(*afar-that-it/*)^{x} (*is*) the win, the great.	أَعَدَّ ٱللَّهُ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٨٩﴾
90. And came, the apologizers of the *Aara'be* (*Bedouin Arabs*), to (*be*) permitted for them; and sat who^{r} lied they^{z} (*about*) Allah[137] and His Messenger; shall betide whom^{r} unbelieved they^{z} of them a painful torment.	وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ سَيُصِيبُ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾
91. Not on the weaklings and not on the patients and not on whom^{r} find not they^{z} what to expend a constraint[138], if they^{z} (*sincerely*)-counseled[139] for Allah and His Messenger; not on the benefactors of a path and Allah (*is*) *Gha'fooron* (*iterative Forgiver*), *Ra'heemon* (*iterative mercy Giver*).	لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ۚ مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾
92. And not on whom^{r} if when^{o} *ataw* (*they^{z} approached/-came to*) you^{g} to carry them, said you^{g}: [*I*] find not what (*to*) carry you^{b} on it^{x} they^{z} diverted while their eyes overflow of tears, *hazanan** (*permanently sad*) that not find they^{z} what (*to*) expend.	وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾
93. Verily only, the path (*is*) on whom^{r} *yasta'atheno* (*they^{z} seek permission of*) you^{g} while they (*are*) rich, they^{z} delighted by that they^{z} be with the *khawa'life* (*she-sitters -behind*), and stamped[140] Allah on their hearts; so they know not.	۞ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ۚ رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾
94. Apologize they^{z} to you^{z} *edha* (*when/if*) you^{c} returned to them; let-say [*you^{s}*]: let-not apologize you^{z}; never [*we*] believe for you^{b} *qad* (*already and affirmatively*) *nabba'a* (*informed by piece-of-significant-and-availing-news*) us Allah of your^{n} tidings, and Allah will see your^{n}	يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُل لَّا تَعْتَذِرُوا۟ لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا ٱللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى

---

[137] The phrase "كذّبوا الله" that is *they lied about their belief*, i.e. they said "*we believed*" when in *fact* they did *not*!

[138] The word "حرج" = "أضيق الضيق," see "اللسان," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called "حرج," that is there is practically nothing *narrower* than that space between the two sheets of paper! Also, "حرج" could mean "*sin*!"

[139] The word "نُصَح" in "نصحوا" in Arabic *defines* and *implies* more than its English *supposed* equivalent "*advised*!" The Arabic "نُصَح"= "أخلص القول فيما فيه الخير للمنصوح" i.e. he *sincerely-counseled-good* or *genuinely-opined-good* the advisee as to what is best for him! However, in English the words "*counseled*" or "*advised*" mean given *opinion* (*presumably*, *not* necessarily) as to the best course of action the *advisee* should take or do! Hence, the qualifying word "*sincerely*" is necessary to manifest the *distinction*!

*There is *hazan*=حَزَن with *fa'tha* on the ح and ز=*permanent-sadness*; and *huznon*=حزن with *dhammah* on the ح=*sadness of limited duration*! See the *Lexicon* attached to this *Translation* for more elaborations!

[140] The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

work and His Messenger, afterwards (*shall*) *toraddona*[141] (*be forthwith returned you*[z]) to Knower (*of*) the unseen and the seen, so shall *youn'be'o* ([*He*] *inform by piece-of-significant-and-availing-news*) you[b] by what you[c] were working.	ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾
95. Shall *yahlefona* (*they*[z] *swear*) by Allah for you[b] *edha* (*when/if*) you[c] transposed[142] to them, to you[z] shun *a'n* (*regarding*) them, so let-shun *a'n* them you[z]; verily they (*are*) *rejson*[x] (*filth/anathema*)[x]; and their abode-/lodging (*is*) Hell[w], a requital by what they[z] were earning.	سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا۟ عَنْهُمْ ۖ فَأَعْرِضُوا۟ عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٩٥﴾
96. *Yahlefona* (*they*[z] *swear*) for you[b] to delight you[z] *a'n* (*regarding*) them; so *en* (*if*) you[z] (*should*) delight *a'n* them, then verily Allah not delights *a'n* the people, the *fa'seeqeena*[143] (*rebels vis-à-vis Allah's command*).	يَحْلِفُونَ لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ ۖ فَإِن تَرْضَوْا۟ عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ﴿٩٦﴾
97. The *Aarabs* (*Bedouin-Arabs/nomads*) (*are*) harder unbelief and hypocrisy and worthier that not know they[z] limits (*of*) what Allah descended on His Messenger; and Allah (*is*) Omniscient, *Hakeemon*[144] (*infinite hekmah*[145] *Possessor*).	ٱلْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا۟ حُدُودَ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾
98. And of the *Aarabs* (*Bedouin-Arabs/nomads*) who[p] *yattakhetho*[146] (*he takes and makes*) (*of*) what [*he*] expends a mulct and awaits [*he*] by you[b] the *da'wa'er*[w] (*evil-turns/defeats/misfortune events*)[w147]; on them (*shall be*) the ill *da'erato*[w] (*evil-turn/defeat/misfortune event*)[w], and Allah (*is*) *Sameeon*[148] (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.	وَمِنَ ٱلْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ ٱلدَّوَآئِرَ ۚ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾
99. And of the *Aarabs* (*Bedouin-Arabs/nomads*) who[p] [*he*] believes by Allah and The Day The Last and *yattakheto* (*he takes and makes*) (*of*) what [*he*] expends *guroba'ten*[149] (*righteous deeds to get its doer nearer to Allah*) *enda* (*by munificence of/by Rule of*) Allah and the Messenger's prayers[w]; indeed, verily it[w] (*is*) a *gurbaton* (*a righteous deed that gets its doer nearer to Allah*) for them; Allah will admit them into His mercy[w]; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	وَمِنَ ٱلْأَعْرَابِ مَن يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ ٱللَّهِ وَصَلَوَٰتِ ٱلرَّسُولِ ۚ أَلَآ إِنَّهَا قُرْبَةٌ لَّهُمْ ۚ سَيُدْخِلُهُمُ ٱللَّهُ فِى رَحْمَتِهِۦٓ ۗ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٩﴾
100. And the foregoers the [firsts] of the *Muhajereena* (*emigrants from Makkah to Madeenah*) and the *Anssa're*	وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ

[141] The word "تُرَدّون" is rooted in "ردّ" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you[c] by a greeting[w] then let-you[z] greet by better than it[w] or let-you[z] forthwith-return it[w]." (S4: 86)!
[142] The word "إنقلبتم"= "*you*[c] *transposed*," means you *betook* your selves *returning*!
[143] See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!
[144] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"
[145] See the *Lexicon* attached to this *Translation* for "*hekma*!
[146] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!
[147] The Qur'anic term the "*daw'er*" is an Arabic *tongue* expression meaning: repetitive-misfortune!
[148] The word "*Sameeon*" here is emphasis!
[149] The word "*gurobaten*" is plural of "*gurbaton*," a feminine gender noun meaning a righteous deed by a doer intended to *please Allah and get closer or nearer to Him* by such a deed!

(*succorers of the Messenger and the Muhajereena in Madeenah*) and who [r] *ettaba'ao*[150] (*they* [z] *closely-followed*) them by *ehsanen* (*reverentially and benevolently*), delighted Allah *a'n* (*regarding*) them and they[z] delighted *a'n* Him; and [*He*] prepared for them paradises[w]/gardens[w] run[w] under it[w] the rivers, immortals they[z] (*are*) in it[w] forever; *tha'leka* (*afar-that-it/*)[x] (*is*) the win, the great.	ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِي تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ١٠٠
101. And of whom[p] (*are*) around you[b] of the *Aarabs* (*Bedouin-Arabs/ nomads*) hypocrites and of the *Madeena'te's* folk accustomed they[z] on the hypocrisy, not know them you[z] We know them, [*We*] shall torment them twice, afterwards *youraddona*[151] (*to be forthwith returned they*[z]) to a great torment.	وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ وَمِنْ أَهْلِ ٱلْمَدِينَةِ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ١٠١
102. And others, they[z] acknowledged by their offenses, they[z] mixed a righteous-wok and another misdeed, *asa* (*craving a deed beyond one's means that/ may*) Allah to relent on them; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟ عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١٠٢
103. Let-take [*you*[s]] from their possessions a charity[w] to purge them [*you*[s]], and *tozakey*[152] ([*you*[s]] *augment the good deeds for*) them by it[w] and let-pray [*you*[s]] on them, verily your[t] prayer[w] (*is*) a quiet/repose for them and Allah (*is*) *Sameeon* (*Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer*), Omniscient.	خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ١٠٣
104. Have not known they[z] that Allah, He accepts the repentance *a'n*[153] (*because of second person's/ persons' prayer [He] disregards the offense of the principal offender(s) of*) His *eba'de* (*worshippers/ submitters/ slaves*) and [*He*] takes the alms[w]/charities[w]; and verily Allah, He (*is*) The *Tawwabo* (*iterative Relent*) *Ar-Raheemo* (*The iterative mercy Giver*).	أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَٰتِ وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ١٠٤
105. And Let-say [*you*[s]]: let-work you[z], then Allah will see your[n] work and His Messenger and the believers; and shall *toraddona*[154] (*be forthwith returned you*[z]) to Knower (*of*) the unseen and the seen then *younabbe'o* ([*He*] *inform by piece-of-significant-and-availing-news*) you[b] by what you[z] were working.	وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ١٠٥
106. And others *murjawna* (*they who had been deferred*) for Allah's command *emma* (*be it*) [*He*] torments them and *emma* [*He*] relents on them, and Allah (*is*) Omniscient *Hakeemon* (*infinite hekmah*[155] *Possessor*).	وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ١٠٦

---

150 The word "*closely*" is used here to *intensify* "*followed*" as the Arabic is "أتّبعوا" not "تبعوا!"

151 The word "يُردّون" is rooted in "ردّ" see footnote 2160 above!

152 The word "تزكّيهم" here it's, and Allah is knowinger, [*you*[s]] *augment their good deeds*! See اللسان and التفاسير!

153 "عن" = تجاوز = He *disregards* the offense of the *principal* because of the *prayer of others praying for the principal*! See the *Lexicon* to this *Translation* vis-à-vis the meanings of "عن!"

154 See footnote 2160 above regarding *forthwith-return*!

155 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

107. And who[r] *ittakhatho*[156] (*they took and made*) a mosque[x] *dheraran* (*injuriously endeavoring*) and a unbelief and a disunity among the believers and an outpost for whom[p] [*he*] warred Allah and His Messenger of earlier; and surely *yahlefo'nna*[157] (*assuredly swear they*[z]) *en* (*not*) we wanted except the *husna*[w] (*good deed/ righteous work*) [w] and Allah attests/testifies verily they, surely (*are*) liars.	وَٱلَّذِينَ ٱتَّخَذُواْ مَسۡجِدٗا ضِرَارٗا وَكُفۡرٗا وَتَفۡرِيقَۢا بَيۡنَ ٱلۡمُؤۡمِنِينَ وَإِرۡصَادٗا لِّمَنۡ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبۡلُۚ وَلَيَحۡلِفُنَّ إِنۡ أَرَدۡنَآ إِلَّا ٱلۡحُسۡنَىٰۖ وَٱللَّهُ يَشۡهَدُ إِنَّهُمۡ لَكَٰذِبُونَ ١٠٧
108. Let-not [*you*[s]] up[158] in it[x] ever; surely a mosque[x] (*which had been*) established/found on the *taqwa* (*reverential guarding against Allah's displeasure*) from first day (*is*) righter[159] to [*you*[s]] up in it[x]; in it[x] men loving that *yattahharo* (*they*[z] *purge their selves/ maintain their wodho'a, prescribed cleansing*)), and Allah loves the *muttahereena*[160] (*ever-possible-maintainers of wodho'a*).	لَا تَقُمۡ فِيهِ أَبَدٗاۚ لَّمَسۡجِدٌ أُسِّسَ عَلَى ٱلتَّقۡوَىٰ مِنۡ أَوَّلِ يَوۡمٍ أَحَقُّ أَن تَقُومَ فِيهِۚ فِيهِ رِجَالٞ يُحِبُّونَ أَن يَتَطَهَّرُواْۚ وَٱللَّهُ يُحِبُّ ٱلۡمُطَّهِّرِينَ ١٠٨
109. Does then who[p] [*he*] found his *bon'yana*[x161] (*fixed-and-aggrandized build*)[x] on a *taqwa* (*reverential guarding against Allah's displeasure*) from Allah and a *redhwanon*[x] (*ultimate-gratification*) *khayron* (*superior/ worthier*), or who[p] [*he*] established/found his *bon'yana* on a verge (*of*) a collapsing-cliff[x] so [*it*[x]] collapsed[162] by him in Hell[w] fire[w]; and Allah divinely-guides not the people the *dha'lemeena*[163] (*injustice-doers*).	أَفَمَنۡ أَسَّسَ بُنۡيَٰنَهُۥ عَلَىٰ تَقۡوَىٰ مِنَ ٱللَّهِ وَرِضۡوَٰنٍ خَيۡرٌ أَم مَّنۡ أَسَّسَ بُنۡيَٰنَهُۥ عَلَىٰ شَفَا جُرُفٍ هَارٖ فَٱنۡهَارَ بِهِۦ فِي نَارِ جَهَنَّمَۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ١٠٩
110. Not ceases their *bon'yana*[x] (*fixed-and-aggrandized build*)[x] which[x] they[z] built *reybatan*[w164] (*intense-suspicion*)[w] in their hearts, except that *taqatta'a* (*utterly/ iteratively cut*) their hearts (*i.e. perish they*), and Allah (*is*) Omniscient *Hakeemon*[165] (*infinite hekmah*[166] *Possessor*)!	لَا يَزَالُ بُنۡيَٰنُهُمُ ٱلَّذِي بَنَوۡاْ رِيبَةٗ فِي قُلُوبِهِمۡ إِلَّآ أَن تَقَطَّعَ قُلُوبُهُمۡۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ١١٠
111. Verily Allah purchased from the believers their selves[w] and their possessions by surely for them the Paradise[w], mutually they[z] fight in Allah's path, so they[z] kill and (*are to be*) killed they[z]; a promise on Him (*absolute*)-right[167] in the Torah[w] and the	۞ إِنَّ ٱللَّهَ ٱشۡتَرَىٰ مِنَ ٱلۡمُؤۡمِنِينَ أَنفُسَهُمۡ وَأَمۡوَٰلَهُم بِأَنَّ لَهُمُ ٱلۡجَنَّةَۚ يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِ فَيَقۡتُلُونَ وَيُقۡتَلُونَۖ وَعۡدًا عَلَيۡهِ

[156] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأخذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[157] The "ل" in "ليحلفنّ" is a *juratory* "ل" = "ل القسم" *amounting* to = "التأكيد," i.e. *affirmation, expressed* here by "*assuredly*!"

[158] The word "مقُم" = "*upped*" = "*got up* or *rose*" (*in the intransitive sense*, is different from "*stood*" = "وقف!"

[159] The word "*righter*" is: a *comparative adjective* of "right," see *Merriam Webster's Dictionary*! And "أحقّ" = "*righter*" as an *adjective comparative*!

[160] The word "المطهّرين" is *masculine, plural subjective noun*; so "*ever-possible-staying on wodhuo'a, prescribe cleansing*, i.e. whenever they break their *wodhuo'a*, *immediately thereafter renew* their *wodhuo'a*!

[161] The word "بنيا ن"= "*bon'yana*" means: (1) (*fixed-and-aggrandized build*)[x] of significance, as the *pyramids* (2) *a build that is strong, notable and permanent*, such as stated in (S61:2): "*bon'yanon marssoson* (*compactly joined*)".

[162] The words "هار" and "انهار" all are from "الإنهيار," which is the *breakdown from within= collapse*; hence *collapsing* and *collapsed* respectively!

[163] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

[164] The word "ريبة" = "ريب," "ريب" is an *infinitive noun*! See اللسان! Thus, it is an *intensified suspicion*, meaning an *ever-lasting* suspicion, and perhaps the *pronoun* "ـه" *at the end of the word* is for such *intensification*! Clearly, there is no such construct in English for the *intensification* or the *infinitive* nouns!

[165] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكم" and "حكيم!"

[166] Ibid!

[167] The Arabic text says: "حقا," not "حق," i.e. the word "حقا,"= absolute objective noun, used for *strengthening*; *indicating that such a right*, and Allah knows best, *is an emphatic* right. See إعراب القرآن، لمحمود صافي!

Euangelion[x][168] (*Gospel*) and The Qur'an[x]; and who[a] (*is*) *awfa*[169] (*a better fulfiller*) by his covenant than Allah; so *istabshero*[170] (*let-seek you*[z] *pleasant tidings*) for your[n] sale which[x] you[z] mutually sold by it[x], and *tha'leka* (*afar-that-it/*)[x] (*is*) the win the great.	حَقًّا فِي ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١١١﴾
112. The penitents, the worshippers, the praisers, the *sa'ehoona*[171] (*travelers/ one who fast*), *ar'ra'keoona* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*), *as-sajedoona* (*they who are kowtowing in the Prayer*), the orderers by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and the proscribers *a'n* (*regarding*) the *munka're*[172] (*rationally/ Sharey'ah unacceptable deed/ say*) and the keepers-up[173] for Allah's limits and *bashsher* (*let-tell you*[s] *pleasant tidings*) the believers.	ٱلتَّٰٓئِبُونَ ٱلْعَٰبِدُونَ ٱلْحَٰمِدُونَ ٱلسَّٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ ٱلْءَامِرُونَ بِٱلْمَعْرُوفِ وَٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ وَٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١١٢﴾
113. Not [was] for the Prophet and who[r] believed they[z] to *yastaghfero*[174] (they[z] *seek forgiveness*) for the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*), and albeit they[z] were kin's possessors, from after what evidenced for them that they (*are*), the *Jaheeme's*[175] (*intensely-blazing Fire*[w]) companions.	مَا كَانَ لِلنَّبِىِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١١٣﴾
114. And not [was] *Ebraheema's* (*Abraham's*) *isteghfaro* (*seeking-forgiveness*) for his father except because[176] (*of*) a promise[w] [*he*] promised it[w] *eyyaho*[177] (*indeed particularizing him*); then *lamma* (*when/ whence*) manifested for him that he (*is*) Allah's foe[178], [*he*] disowned [of] him; verily *Ebraheema* (*Abraham*) surely (*is*) *awwahon* (*iterative sigher*), forbearer.	وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ ﴿١١٤﴾
115. And not [was] Allah to mislead a people after *edh* (*when/ since*) [*He*] divinely-guided them until [*He*] manifests for them what *yattaqoona* (*they*[z] *reverentially guard not to displease Allah*); verily Allah (*is*) by every thing Omniscient.	وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١٥﴾

---

168 See the *Lexicon* attached to this *Translation* for the word "*Euangelion*!"

169 The word "*awfa*" I believe is to *negate* the comparison with Allah, SWT, with *any one* to be a even *equal* let alone to be *better* fulfiller of his covenant than Allah! As Allah is *omnisciently knower* of all facts, unlike any one else!

170 The word "**استبشر**" in "**يستبشرون**" means (a) he *sought the pleasant tidings*, or (b) *Rejoice* or *show*, by verbal, facial or bodily expressions gladness of pleasant tidings!

171 The Arabic word "**السائحون**" actually carries at least *two distinct* meanings: (1) they that *travel*, especially in the cause of Allah and (2) they that *fast*, because the Messenger (SAWS) said that *travel of my Ummah is "fasting*," i.e. because fasting *deters all other desires* or it is one of the great means to train the soul to aspire to the dominions of Allah, an excellent worship.

172 See the *Lexicon* attached to this *Translation* for more elaboration.

173 The word "**الحافظون**" is rooted in "**حفظ**" which is to "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) (although he was small he could keep up with the larger boys in sports)!" (*Emphasis is added*)!

174 The word "**يستغفروا**" = "**يطلبوا الغفران**" = "*they seek forgiveness*!" In English there is *no seemly way* to say: "**يستغفروا**" *per se*! So I settled for saying: "*they seek forgiveness*!"

175 The word "**الجحيم**" is proper noun, but it means *intensely blazing fire*! See **الراغب**!

176 See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter "**عن**!"

177 The word "**إيّانا**," = "**أداة توكيد لضمير منصوب**," = an article of *intensity* for an *objective pronoun*!

178 The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see **اللسان** and **الهادي**!

116. Verily Allah, for Him (*is*) the Heavens' [w] and the Earth's [w] proprietorship; [*He*] quickens and [*He*] deadens[179]; and not for you[b] of lesser than Allah (*of*) a *wa'leyen* (*guardian/ ally*) and nor a *na'sseeren* (*multitudinous-succorer*).	إِنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْىِۦ وَيُمِيتُ ۚ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١١٦﴾
117. *Laqad* (*verily, already and affirmatively*) relented Allah on the Prophet and the emigrants and the *Anssa're* (*allies and hosts in Madeeniah*) who [r] *ettaba'oho* (*they* [z] *closely-followed him*) in the *usrat'e's*[w] (*difficulty/ exigency*)'s [w] hour [w] from after what *kada* (*neared to/ verged/ almost*) swerve hearts (*of*) a team of them; afterwards [*He*] relented on them, verily He (*is*) by them *Ra'oofon*[180] (*iteratively Forbearer/ Clement*) *Raheemon* (*iterative mercy Giver*).	لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِىِّ وَٱلْمُهَـٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾
118. And on the three who [r] *khollefo* (*had been left-behind*) until *edha* (*when/ if*) straitened[w] on them the land[w] by what [*it*[w]] extended[w] (*i.e. its vastness*) and straitened[w] on them their selves[w] and they[z] presumed that no a refuge from Allah except to Him; afterwards [*He*] relented on them to repent they[z]; verily Allah, He (*is*) The *Tawwabo* (*iterative Relent*) *Ar-Raheemo* (*The iterative mercy Giver*).	وَعَلَى ٱلثَّلَـٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ ۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾
119. O you who[r] believed they[z] *ettaqo* (*let you*[z] *reverentially guard not to displease*) Allah and let-be you[z] with the *ssadeqeena* (*always-truth-enforcers*).	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّـٰدِقِينَ ﴿١١٩﴾
120. Not [was] for the *Al-Madeena'te's* folks and who[p] (*are*) around them of the *Aara'be* (*Bedouin-Arabs/ nomads*) to *yatakhllafo* (*stay behind they*[z]) *a'n* (*off*) Allah's Messenger, and nor wish[181] they [z] by (*preferring*) themselves[w] *a'n* his self[w182]; *tha'leka* (*afar-that-it/*)[x] (*is*) because verily they, not betides them a thirst and nor a toil, and nor a dearth[w] (*leading to flat bellies*) in Allah's path and nor they [z] tread a treading, exasperating the unbelievers and nor they[z] attain[183] of a foe[184] an attainment[x] except (*had been*) written for them by it[x] a righteous-work; verily Allah wastes not a remuneration (*of*) the benefactors.	مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُوا۟ عَن رَّسُولِ ٱللَّهِ وَلَا يَرْغَبُوا۟ بِأَنفُسِهِمْ عَن نَّفْسِهِۦ ۚ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِى سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوْطِئًا يَغِيظُ ٱلْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٌ صَـٰلِحٌ ۚ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١٢٠﴾

---

179 The word "أمات," in "يُمِيتُ" is the transitive verb to deprive of life! See *Merriam Webster's Unabridged Dictionary*!

180 The word "رؤوف" of "الرأفة" which is more *intensive* than "الرحمة," as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرأفة" is *in addition* to "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "الرأفة" is a *protective*-mercy=clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See التاج!

181 The word "*wisher*"= "راغب" is rooted in the word "رغب!" However, the word "رغب" assumes *different* meaning, *depending* on how it is *prefixed* by various prepositional articles! For example: "رغب" *not* prefixed by any article=*wish, like*! However, "رغب عن"=*wisher off, shunner*, or "رغب في"=*likes*, or "رغب إلى"=*asked and beseeched*, or "رغب بـ"=*prefers*!

182 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن!"

183 That is to get the better of, beat!

184 The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي!

121. And not they[z] expend an expense[w] a small[w] and nor a big[w] and nor cross they[z] a valley except (*had been*) written for them, to requite them Allah: *ahsa'na*[185] (*perfecter and beautifuler*) what they[z] were working.	وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا كَانُوا۟ يَعْمَلُونَ ١٢١
122. And not [was] the believers to march they[z] altogether; so *lawla* (*why have not*) marched from each division of them a *ta'efa'ton*[w] (*group/faction/-party*)[w] to *yatafaqqho* (*they*[z] *gain feqh, i.e. intensive and extensive knowledge*) in the religion, and to warn they[z] their people *edha* (*when/if*) they[z] returned to them, *la'alla* (*craving currently unavailable deed that, perhaps*) they *yahtharona* (*they*[z] *take caution*).	وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ١٢٢
123. O, you who[r] believed they[z] let-mutually fight you[z] whom[r] they[z] abut you[b] of the unbelievers and let find they[z] in you[b] a harshness,[w] and let know you[z] that Allah (*is*) with the *muttaqeena* (*reverential guarders against Allah's displeasure*).	يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قَـٰتِلُوا۟ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلْكُفَّارِ وَلْيَجِدُوا۟ فِيكُمْ غِلْظَةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ١٢٣
124. And if indeed (*had been*) descended[w] a *Suraton*[w][186] (*a division of the Qur'an*)[w] so of them who[p] [*he*] says: which (*of*) you[b] augmented[w] him this[w] a belief; so as-to whom[r] believed they[z] so augmented[w] them belief while they *yestasherona*[187] (*they*[z] *affirm pleasant tidings*).	وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَـٰذِهِۦٓ إِيمَـٰنًا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَـٰنًا وَهُمْ يَسْتَبْشِرُونَ ١٢٤
125. And as-to whom[r] (*are*) in their hearts (*is*) an illness[188], so augmented[w] them a *rejsan*[x] (*filth/-anathema*)[x] to their *rejsa* (*=rejsan*), and they[z] died while they (*were*) unbelievers.	وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا۟ وَهُمْ كَـٰفِرُونَ ١٢٥
126. Do not see they[z] that they (*are being*) tried every *aam*[189] (*=year by special anniversary*)[w] once[w] or twice[w]; afterwards they[z] repent not and not they *yadhdhakkarona* (*repetitively-reminisce*).	أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ١٢٦
127. And if indeed (*had been*) descended[w] a *Suraton*[w] (*a division of the Qur'an*)[w] looked some (*of*) them to some (*and said they*): is seeing you[c] of an *ahaden*[190] (*a lone/any-one*); afterwards they[z] dispersed; dispersed Allah their hearts, because that they (*are*) a people (*who*) understand not.	وَإِذَا مَآ أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَىٰكُم مِّنْ أَحَدٍ ثُمَّ ٱنصَرَفُوا۟ ۚ صَرَفَ ٱللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ١٢٧

---

[185] There is no English word for أحسن =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!
[186] See the *Lexicon* attached to this *Translation* for this *proper* name of a "*division of The Qur'an*!"
[187] The word "استبشر" = (a) he *affirms pleasant tidings*, or (b) *Rejoice* or *show*, by verbal, facial or bodily expressions *gladness of pleasant tidings*!
[188] The word "*illness*" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!
[189] See the *Lexicon* attached to this *Translation* regarding "*aam=anniversary year*!"
[190] See the *Lexicon* attached to this *Translation* regarding "أحد!"

128. *Laqad* (*verily, already and affirmatively*) came(*to*) you[b] a Messenger of your[n] selves,[w] *azeezon* (*hard-and-grieving*) on him what *anetom*[191] (*tribulated you*[c]), a hankerer [*he*] on you[b], by the believers [*he*] (*is*) *Ra'oofon*[192] (*iteratively Forbearer/Clement*) *raheemon*(*iterative mercy giver*).	لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ١٢٨
129. Then *en*(*if*) they[z] diverted, so let-say [*you*[s]]: Allah (*is*) my sufficiency, no an *elaha* (*a deity*) except Him, on Him I trusted, and He, (*is*) Lord (*of*) The *Arshe*[x193] (*Throne* of *Kingship*)[x] The Great[x].	فَإِن تَوَلَّوْاْ فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ١٢٩

[191] That is they love *that which befalls you*[f]/*your*[n] *community of any hardship which is most difficult for you*[n] *to handle* i.e. your[n] *tribulation*

[192] The word "**رؤوف**" of "**الرأفة**" which is more *intensive* than "**الرحمة**," as "**الرحمة**"="mercy," which is kindness imparting delight to its recipient; while "**الرأفة**" is *in addition* to "**الرحمة**" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "**الرأفة**" is a *protective*-mercy=clemency; and "**رؤوف**" is multitudinous protective mercy Doer or multitudinously clement. See **اللتاج**!

[193] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!